THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—JOHN 15: 10.

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THE BLESSING OF PERSECUTION.*

BY THE REV. W. ROBERTSON NICOLL, M.A., LL D.

"O Lord, by these things men live, and in all these things is the life of my spirit." (Isaiah xxxviii: 16).

LET me recall Christ's own anticipation of persecution and suffering, an anticipation fulfilled in Himself, in His Apostles, and in His Church. We hardly realize the wonder of His first prophecy. At the very budding and beginning of His career He knew what the course and the end would be. He had none of an enthusiast's dreams, none of the bright and daring hopes so often quenched in blood. The morning of His life was red, and all the weather of the day was foul, and His sun set as He knew it would, in a tempest of agony and woe. When He opened his lips on the mountain He said, "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." The words are heavy with meaning, and full of immortal consolation. The beatitude is the highest and most glorious of all the blessings. He Himself proved it to the uttermost when, that He might make reconciliation for the sins of His people, He suffered without the gate. All through the history of His Church there have been the painful following, the hard battle, the heroic death. Until the spiritual earth and heaven are completed we shall have them again.

* From the *British Weekly* of August 31, 1905, by special permission of Dr. Nicoll.

It was persecution that ended by degrees the earthly life of all the apostles. One by one, each filled up his sacrifice of weariness, crowning life by death. The words of one are enough: "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep—" This is among the first pages of the noble and unfinished catalogue of Christian labors and Christian suffering. So much did the Church suffer at the beginning, that one of the early Christian poets represents the cities of the earth each offering the Lord when He came to judge the world the relics of the martyrs who reposed in them. Not one city in all the habitable world failed of her gift. So it has been all through. Some have gone home by a short, rough road; others have toiled on with bleeding feet for years ere they reached their last cross. . . . We are in the same country which our Lord passed through, and we are fighting in His army. We must have patience, not for a short time only, not for a long time only, but to the end. The opposition to truth and freedom takes ever new forms. Such a difficulty rises up, such a trial stands in the way, such a temptation opposes, so we shall have it till the voice comes, "Ye have compassed this desert long enough," till the eternal day breaks, the one day known to the Lord when at eventime it shall be light.

Indeed, it is part of our dedication. Should we be the followers of Christ if we had no trouble in our following? He executed the office of a true prophet, and He warned us well. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." He foresaw the mercilessness of His foes, and He foresaw what was harder to bear, the faithlessness of His disciples, that winter of love when all should forsake Him and flee. But He recovered His wandering sheep and brought them to the fold again. He will keep them there, but only as they are willing to drink His cup. Have we not promised to follow Him? Did we not say "Where Thou lodgest I will lodge?" Not in the great house of splendor, but beneath the humble roof, or even under the stars. Said I not "Where thou diest I will die?" and as Thou didst die on the cross, let me die on mine. And seeing as Thou didst not seek to be taken down till the evening of the day, help me to be brave and patient till Thy word sets me free.

The effect of persecution and of accepting suffering is life. When a great trial befell His Church it was said of the leader by many who little knew, "This will kill him." By these things *men* live. It might kill weaklings, but if we are bound up with Christ, filled with His Spirit, the trial of faith is the minister and stimulant of life. We know how it is in the daily experience. We know how any great initiation into sorrow sobers, deepens, strengthens every nature that has in it the germs of good. There are regions of thought and feeling which may not be profitably discussed by those who have not traversed them. Many and many a time, even natures that seem poor and meagre are strangely enriched and ennobled by the baptism of fire. For the Christian, the trial brings the inner peace and power, and so we have the succession maintained in the world of men and women who out of weakness were made strong, waxed valiant in fight, turned to flight the army of aliens. The soul that seemed rootless and fruitless has, again and again, disclosed itself under trial as a branch of the True Vine that rejoiceth God and

man. Persecution has killed churches, but hardly ever, I think save in cases where the members have actually been exterminated. It will destroy a feigned profession, but by these things—the true, the brave, the faithful live as they never lived when the sun went on shining, and the winds were soft, and the world wore a fair face.

"By these things men live." Can they go on bearing these things? The hope of the enemy is always to "wear out" the saints of the Most High. Doubtless there are those who fail under protracted fire. There are times when there is no hope of exemption on earth, times when long years stretch out before the Christian in which he is to have no rest, is never to be out of anxiety and strain. But is it impossible to continue when that is so? It is not only possible, but it has been done by the grace of Christ over and over and over. Indeed, a great master of the spiritual life has said that the bravest and wisest and tenderest of all Christians have been those who have passed through such an experience.

I almost shrink from using the words of St. Paul, "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." Yet he would have sanctioned the use for all Christians bearing testimony. They, too, have the marks of the Lord Jesus. Every scar and wrinkle, every suffering of body and mind, every trace left on the countenance by loneliness, anxiety, disappointment, drudgery, endured for Christ is a mark of the Lord Jesus. What marks St. Paul bore we cannot tell. We only know that they were legible in him, as they are not legible in many Christians of these days. "Whose I am and Whom I serve." Yes, the Lord knew how His Apostle served Him through imprisonment, mockery, peril, hunger, and thirst and nakedness, through the care of all the churches. This merciful Lord called him to serve Him finally and more illustriously. "Thou must be brought before Cæsar." So the old man was led along the Ostian way to die. It was not wonderful or strange to Paul, for he had been taught at the beginning how great things he must suffer for Christ's name's sake. Did he ever flinch? When he said, "From henceforth let no man trouble me," did he claim an exemption from pain? He had a good right, if anyone ever had a right, but he was the last to use it. When he said, "Let no man trouble me," he did not mean to be freed from his cross. He was not weary, or half-hearted, or in quest of a quiet life. He was the last to seek to be taken down before evening, or to pause in the middle of his race. When he said, "Let no man trouble me," he was speaking to those who meant to be his friends, to those who wished him not to go up to Jerusalem. All persuasions, entreaties, tendernesses which would hinder him, he wished to be done with. "What mean ye to weep and to break mine heart?" "The Holy Ghost witnesseth in every city, that bonds and afflictions abide me." And so he pleaded with them to loose him, and let him go. This was a nature covetous of the great things his Lord had appointed him to endure. He had suffered enough for one, but he was not content. By these things *men* live.

"In all these things is the life of my spirit: so wilt thou recover me and make me to live." The outward man may perish; St. Paul's body was frailer and feebler with every passing day. It was sinking to its fall, but the life of the spirit was waxing and blazing. There may come sometimes a dark gloom,

a period of obscuration, when the bravest is weary, almost inclined to give up, disposed to take an easier way. But the life that seems dead and buried for the hour, as the Lord Himself in the grave of Joseph of Arimathæa, shall rise again at the words, "O thou of little faith, wherefore didst thou doubt?"

By these things men live. They are brought into a true fellowship. If we are true friends, we are united more closely to those friends who have been treated with cruelty and injustice. We cling to them more fondly and tenderly than ever. Zebulun and Napthali were a people that jeopardized their lives unto the death in the high places of the field. Not peoples, though they were once distinct; they were one people joined in one grand and noble struggle, and therefore in one unbreakable communion.

The lessons are very simple, but they go very deep. Trials borne for Christ bring us to the heart of Christ. The nearer we are to Him the more calmly we shall look on the sunshine and the shadow too. It is His sunshine, and it is His shadow. Joined to Him we shall arm ourselves with the same mind, and pray for those who have wronged us or are wronging us. If they refuse to own us or receive us, let us hope for the time when the clouds will pass, and for the day of Christ, when all the flock will be gathered in the fold upon the everlasting hills. Let us pray that God will protect us and preserve us in whatever He has appointed of joy and of sorrow. Every time of trial is a time when the New Country becomes very near. We shall soon pass from the Church militant to watch from the eternal shore the tempest-tossed servants of our Master making for the haven, troubled on every side, but not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. The extraordinary vividness and certainty with which the eternal world has been apprehended in times of persecution must strike everyone who has studied the annals of the martyrs. By bearing pain and loss in the Christian way, we shall persuade men. "It shall turn unto you for a testimony," said our Lord Himself. The faithfulness unto death of Christ's witnesses has done more, perhaps, even than the preaching of the Gospel, to persuade the world that Christ lives and reigns.

"Could'st thou love Me when friends are failing,
Because fast paling
Thy fortunes flee?
Could'st thou prevent thy lips from wailing,
And say, 'I still have Thee'?

"Could'st thou love Me when creeds are breaking,
Old landmarks shaking
With wind and sea?
Could'st thou restrain the earth from quaking,
And rest thy heart in Me?

"Could'st thou love Me when death is nearing,
A mist appearing
In all but Me?
If then thy heart cast out its fearing,
Thy love shall perfect be."

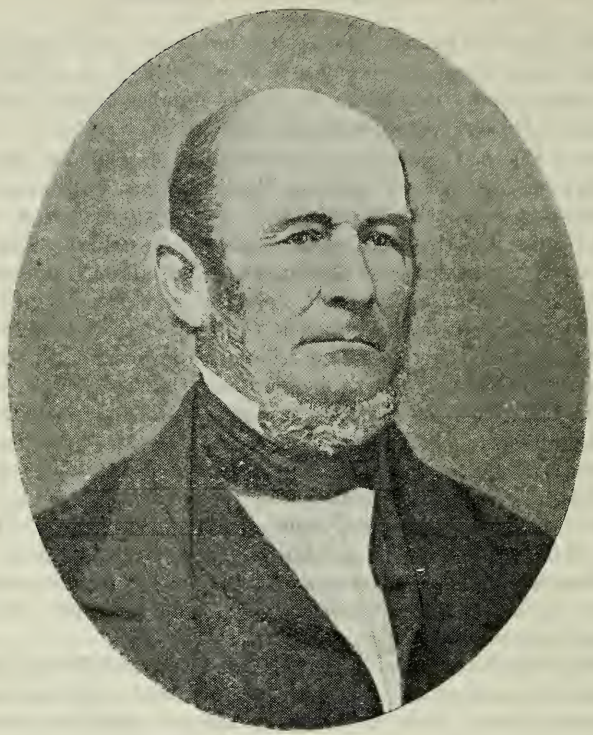
THE WOMEN OF TURKEY.

Dr. Mary Mills Patrick, President of the American College for Girls at Constantinople, who is at present in Oxford engaged on special literary work, has a most interesting article in the last number of the "Forum," on "The Women of Turkey," says a writer in the *British Weekly*.

Miss Patrick has had exceptional opportunities of becoming acquainted with Moslem home-life, and it is with the Moslem women of Turkey that the article in question deals. Their position in regard to education, religion, literature, business, law, etc., is ably and graphically described. The light in which they are thus revealed is by no means a "lurid" gleam. It shows them, in fact, to be, as a whole, less ignorant, degraded, and downtrodden than is frequently supposed. In describing their attitude towards literature, Miss Patrick says that women frequently contribute to the local newspapers; and she tells that one of the only two Mohammedan girls who have graduated at the American College [which is a Christian, not a Mohammedan institution, it is unnecessary to say] at the age of fifteen "translated into Turkish an English book, 'The Mother in the House,' by Jacob Abbott, which so pleased her father that he presented a thousand copies to the wives of the soldiers, and His Majesty decorated her in token of his approbation." This same young lady, Halide Hanum, who graduated only in 1901, "has often written for the local papers, and she has at present three books ready for publication." She is "the only Mohammedan woman in the Turkish Empire who has received an academic degree."

Legally the Turkish women have for centuries enjoyed advantages in respect to the holding of property, etc, that have only in recent years been accorded to women in the West. Even "in prison regulations," says Miss Patrick, "the police are usually more lenient to women than to men, and there are separate prisons for the former. I once knew of a woman who was condemned to prison for a few weeks for having been involved in a street quarrel. The police came to take her to prison. 'No,' she said, 'I cannot go now. I have a young baby that needs my care. It is impossible for me to be away from home.' 'Very well,' the policeman said, 'I shall come another day.' He waited about a year and came back to take the woman to prison. 'No,' she said, 'it is again impossible. I have another young child. Why did you not come before?' 'Very well,' he said, 'let me know when it is convenient for you.' The woman waited until a short time before one of the public feast days upon which it is the custom to give freedom to those who are imprisoned for slight offences. She then put her house in order and sent word to the police that she was willing to go to prison if she could bring her youngest child with her and satisfactory arrangements could be made."

A strain of gentle music, or the rippling of water in a silent place, or the odour of a flower, or even the mention of a familiar word, will sometimes call up sudden and dim remembrances of scenes that never were in this life, which vanish like a breath, and which some brief memory of a happier existence long gone by would seem to have awakened, for no power of the human mind can ever recall them.—Dickens.



PRESIDENT HEBER C. KIMBALL.

Heber Chase Kimball has been called the "Father and founder of the British mission," and therefore his portrait and sketch are of peculiar interest to the British Latter-day Saints.

He was born June 14th, 1801, at Sheldon, Vermont, U.S.A. When ten years old he moved with his father's family to the state of New York. The boy learned the potter's trade, and when he became old enough he conducted a business of his own.

While yet a young man, he joined the Baptist church; but shortly afterwards some Elders of the Church of Jesus Christ of Latter-day Saints came into his neighborhood, and he heard the Gospel. He was baptized in April, 1832, and became closely associated with the work of the Church in connection with Brigham Young and other Elders. The same year he went to Kirtland and visited the Prophet. The next year he moved to Kirtland.

From this time he was closely identified with the Church and its movements, being a staunch supporter of Joseph the Prophet in all the trying scenes of early days. He was called to be one of the Twelve Apostles when that quorum was first organized, February 14th, 1835.

In 1837 the Prophet Joseph said to him: "Brother, the spirit of the Lord

has whispered to me, Let my servant Heber go to England and proclaim my Gospel, and open the door of salvation to that nation." The call was a trial to him. He claimed that he was a man of stammering tongue, and altogether unfit for such a work. Feeling his weakness to go on such a mission, he asked the Prophet if Brigham Young might not go with him. "I want Brother Brigham to stay with me," was the reply, "for I have something else for him to do."

Elder Kimball left Kirtland in June, 1837 for England and landed in Liverpool July 20th. Two days later he with his companions went to Preston, and there the work was begun which has continued up to the present. The history of those early days would fill a book, and much of it is familiar to the Saints. After eleven months, Elder Kimball returned home, but during that time he and his associates had baptized nearly fifteen hundred persons and organized them into branches of the Church.

Elder Kimball came on his second mission to England in 1840, in company with Brigham Young. After his return, he labored in various capacities in the city of Nauvoo, and when the Saints left that city, he was one of their leaders on the westward march. When Brigham Young was sustained as president of the Church, Elder Kimball was chosen as his first counselor, which position he held until his death which occurred June 22nd, 1868, in Salt Lake City.

President Kimball was a man of dignified bearing, standing about six feet in height and well proportioned. His complexion was dark and his hair thin. His piercing dark eyes seemed to penetrate one's very soul and read the thoughts of the human heart. He was broad and magnanimous in his ways, kind to the widow and the fatherless, beloved by his associates in the Apostleship, and by all the Saints. He fulfilled the characteristics of an honest man, "the noblest work of God."

His special gift of the Spirit was that of prophecy. His predictions and their fulfillment would make a long chapter of themselves, and full of thrilling interest. When the Saints were about to settle in Commerce, Ill., and though received with open arms by the good people of Illinois, Apostle Kimball looked upon the beautiful site and said sorrowfully, "This is a beautiful place, but not a long resting place for the Saints." Sidney Rigdon was vexed at the prediction, but its fulfillment is too well known to need repeating. When hard times pressed the Saints in Salt Lake City, and a thousand miles separated them from commercial points, President Kimball stood up in the Tabernacle and prophesied that in less than six months clothing and other goods would be sold in the streets of Great Salt Lake City cheaper than they could be bought in New York. This astonished the people. One of his brethren said to him after the meeting that he did not believe it. "Neither did I," said Brother Kimball, "but I said it. It will have to go." No one saw the possibility of its verification. Six months, however, had not passed away when large companies of emigrants, burning with the gold fever from the East, came into the city, and becoming eager to reach the glittering gold fields of California, they sold their merchandise on the streets for a less price than the New York prices, and thus more than literally fulfilled President Kimball's remarkable prophecy.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 19, 1905.

EDITORIAL.

THE TEST OF TOLERATION.

At one time the Prophet Joseph Smith was asked to state what the Latter-day Saints believed, and he wrote out thirteen brief statements. The eleventh article reads as follows:

"We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."

Here is set forth in plain, emphatic terms the principle of toleration in all religious matters. The conscience should be the only dictator as to how, where, or what a person should worship. There must be no compulsion—Jew and Gentile, bond and free, Christian and pagan—all have an equal right to worship as they please, and even the unbeliever's right not to worship at all should be held inviolate.

The Lord said to Joseph Smith that the Constitution of the United States is an inspired document. In the year 1833, when the Saints were being driven from their homes in the State of Missouri, the Lord through the Prophet gave the following instructions:

"And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress and redemption, by the hands of those who are placed as rulers, and are in authority over you,

"According to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles,

"That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment.

"Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (Doc. and Cov., Sec. 101).

The Constitution of the United States contains a clause which declares that no law shall ever be made by the nation's law-making body "respecting an

establishment of religion, or prohibiting the free exercise thereof." This provision is meant to protect all religious creeds and parties, and takes out of the hands of the civil powers the right to dictate in matters of conscience. And this provision, say the Latter-day Saints, is an inspiration from the Lord, for He desires that all men "act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them." Even when He comes whose right it is to reign over this earth and its affairs, liberty of conscience and freedom of choice will not be denied, and if there are yet persons who do not wish to acknowledge Christ's doctrine as the only way of life and salvation, such persons will not be molested because of that unbelief.

"Know this, that every soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

"He'll call, persuade, direct aright—
Bless him with wisdom, love, and light—
In nameless ways be good and kind,
But never force the human mind."

Joseph Smith, while in Liberty Jail, Missouri, in 1839, wrote the following:

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile,

"Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death;

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever." (Doc. and Cov. Sec. 121).

While speaking at a meeting in Nauvoo, July 9, 1843, Joseph made the following remarks:

"The Saints can testify whether I am willing to lay down my life for my brethren. If it has been demonstrated that I have been willing to die for a 'Mormon,' I am bold to declare before heaven that I am just as ready to die to defend the rights of a Presbyterian, a Baptist, or a good man of any other denomination; for the same principle that would trample on the rights of the Latter-day Saints would trample on the rights of the Roman Catholics, or of any other denomination that may be unpopular and too weak to defend themselves. . . . If I esteem mankind to be in error, shall I bear them

down? No; I will lift them up, and in their own way too, if I cannot persuade them my way is better; and I will not seek to compel any man to believe as I do, only by the force of reasoning, for truth will cut its own way."

At another time he said, "Come up to Nauvoo, ye sectarian priests of the everlasting Gospel, as they call it, and you shall have my pulpit all day."

These are some of the teachings of the Latter-day Saints on religious tolerance, and these teachings have been and are, not only believed in, but are practiced by them. Joseph Smith often had preachers and lecturers of various kinds speak to congregations of Latter-day Saints in Nauvoo, and the same liberal policy has been carried out by the "Mormon" leaders from that day to this. The large Tabernacle in Salt Lake City has often been placed at the disposal of visiting preachers and lecturers. Many people have an idea that in Utah there are none but "Mormons," when the fact is that scattered all through the settlements of the "Mormon" people there are usually one or more denominational churches. In Salt Lake City there are congregations of nearly all the principal creeds of the day. The Latter-day Saints, even when they have constituted the entire population of a section, have made no objections to these churches, and have sometimes contributed to the erection of their houses of worship.

The young Latter-day Saints have been advised to visit these churches and chapels, listen to what is there preached, and then compare what they hear with the Gospel as taught by the Elders of the Church. The truth can stand investigation and comparison, and the truth is what the Latter-day Saints are after, let it come from whatever source it may. The Latter-day Saints say to all denominations of religion, to all systems of science or philosophy, "If you have a truth which we have not, we will gladly accept it." The Saints are not fearful of comparisons between what they have and what the world has to offer in substitution, therefore they have no cause to fear the teachers of sectarianism that come among them. The only thing they fear is sinful teachings and its effects—and some would-be liberators of the "Mormon" people have suggested to them to indulge in all kinds of sinful practices, that they might get from under the "Mormon" Priesthood.

The limit of power within any church organization should extend only to excommunication. A church should exercise no compulsory powers beyond the borders of its own membership. The extreme penalty imposed upon a person for crime should be the withdrawal of fellowship. The civil law should do the rest if the crime is punishable by the laws of the land. When a person is expelled from the "Mormon" Church, no further restraints are placed upon him by that Church. He is free to believe and act as he pleases. He may join any body of worshipers which suits his fancy, or he may organize a church of his own. And the law of the land should protect him in this.

The test of toleration should extend further than a mere assent to freedom of action in religious matters. There should be the spirit of toleration also as well as the letter. One who acquiesces simply because the law gives protection is not tolerant. The Gospel law is one of love and sympathy to all men. There are many good, honest men and women in all these varying creeds. The "Mormons" teach this, and yet the sectarian preachers are loath to exhibit the same liberality. In the eyes of the world at large—the

Christian world, remember, not the heathen—the "Mormons" are everywhere spoken of as evil, and yet these same "Mormons" return good for evil, in that nearly two thousand of them are constantly absent from their homes, and without salary or earthly compensation preach the Gospel of peace and salvation to those who know it not. Apply the test of toleration to the Latter-day Saints. They can stand it.

N. A.

THE Swiss and German mission report forty-six baptisms during the month of September.

"AND now the Methodist Episcopal conference at Madison, Wis., U.S.A., has adopted resolutions asking the United States senate to declare the seat of Reed Smoot vacant," says the *Elders' Journal*. "This, we believe, completes the list of the religious denominations in the United States who have been mixing up church and state by dabbling in political matters before the United States senate. We are willing to assert, without any fear of contradiction, that the 'Mormon' Church is now the only religious body in free America which is not figuring in national politics."

A STORY of Philips Brooks is going the rounds. As he was starting on his last visit to Europe a friend jokingly remarked that while abroad he might discover some new religion to bring home with him. A listening friend suggested that it might be difficult to get it through the custom-house. "I guess not," replied the Bishop, laughingly, "for we might take it for granted that any new religion popular enough to import will have no duties attached to it."

He should have had no difficulty in finding such a religion among the many that teach a doctrine of faith without works.

THE Paris edition of the *New York Herald* of September 26th, prints a dispatch from New York to the London *Daily Telegraph* on Mr. Grover Cleveland's views regarding female suffrage. Woman's suffrage, it is stated, does not necessarily elevate politics, and to prove this statement this wonderful declaration is made: "Utah (where women have the suffrage) has actually elected a 'Mormon' to the Senate." The truth is that Utah has had "Mormons" in the Congress of the United States for the last fifty years. Again, there is about as much sense in the statement as there would be in such as this: "Liverpool has actually elected a Wesleyan to Parliament?" Isn't it strange that wise men become foolish when they get to the "Mormon question?"

CONFERENCE APPOINTMENTS.

Norwich	Sunday,	November	5, 1905.
Newcastle	„	„	12, „
Birmingham.....	„	„	19, „
Liverpool...	„	„	26, „
Scottish	„	December	3, „
Irish	„	„	10, „
Bristol	„	„	17, „

FROM THE MISSION FIELD.

The Gospel again at Preston.—President R. E. Allen sends the following from Blackburn:

"We held a baptismal service in the Corporation Baths, Barrow-in-Furness, Sunday the 8th, where three persons were baptized, Elder Daniel C. Rich officiating.

"Monday night Elders Bradshaw, Midgley, and I held a successful street meeting on the Market Square, Preston, and had about two hundred attentive listeners. We feel quite encouraged in our labors, and expect to have baptismal services in Blackburn and Lancaster in the near future."

Revival at Plymouth.—Elder Calvin G. Roberts, writing from Plymouth, states that there are a number of faithful Latter-day Saints in that city who have lived there since the Gospel was first preached in England. The Elders have now been at work for some time in that old field, and have met with gratifying results.

"We take pleasure in reporting that a baptismal service was held on Wednesday evening, October 11th, at the Corporation Baths, Plymouth, when four honest souls were added to the fold of Christ, Elder George F. Smith officiating. A goodly number of friends and investigators witnessed the ceremony, after which a very interesting cottage meeting was held at the home of Sister Bartlett, where the candidates were confirmed and given the sacrament. We feel the Lord is blessing us in our efforts to get the Gospel before the people. We have opened a hall, and the prospects are very bright here for the future."

Items from New Zealand.—The following news items are taken from a report from the New Zealand mission of the work done during the months of July and August, 1905. The peculiarities of names and customs in that part of the world add interest to the notes:

"During the months of July and August there have been twenty-five baptisms and twenty-two children blessed.

"July 2nd.—Kawhia Apiha and Atareta Kerehona of Te Hauke were united in the holy bonds of matrimony by President Charles B. Bartlett. The woman is a daughter of a native minister of the Church of England.

"July 10th.—Waiwera, a young chief, and Amiria Te Maari were united in marriage, President Bartlett officiating.

"July 14th.—Eruiti Arani, Hakopa Te Ahunga, and Whakangaro were set apart as missionaries to assist the Elders in the spread of the Gospel, as they may be called.

"July 18th.—Presidents Bartlett and Hoagland, in company with Elders M. C. Woods, Hirini T. Heremaia, and Henare Pere arrived in Auckland. Elder Woods remained in Auckland, and the rest continued their journey that night to the Bay of Islands conference. Upon their arrival there the two native Elders will be released, after having labored diligently in the spread of the Gospel for the past ten months.

"Eru Rewiti of Te Horo, was set apart to take a mission among his people

in the Nanawatu conference. His wife Erena was also called to assist him on this mission.

"August 23rd.—Whakangaro Makahue, President of Kopuawhara branch, returned home from a two months preaching tour in Patea and Nanganui country. He found the people very much in need of righteous teachings."

THE SHEFFIELD CONFERENCE.

On Sunday, October 15th, the semi-annual Sheffield conference was held in the Cambridge Hall, Sheffield. President Heber J. Grant of the European mission, President Joel R. Parrish, and fifteen traveling Elders of the conference were in attendance.

Although the weather was cold and stormy, there was a good attendance at the morning session. President Parrish welcomed all to the conference and expressed his gratitude for the privilege of being on a mission, engaged in the cause of truth. The general and local authorities of the Church were presented and unanimously sustained, and the statistical report for the past seven months was read by the clerk.

Elders John Jeffs, John I. Hatch, and Fred. Merrill bore their testimonies to the truth of the Gospel, after which President Grant occupied the remainder of the time speaking of the blessings enjoyed by those who accept the truth.

At the afternoon meeting Elders G. Albert Bullock, George G. Mace, Thomas L. Schofield, Jasper Hepworth, and William Murray spoke briefly on the plan of salvation.

President Grant spoke of the divine mission of the Prophet Joseph Smith.

At the evening services the house was packed. Elders David H. Evans, Daniel T. Stewart, George J. Haslem, Robert H. Thomas, and William Swainston bore their testimonies to the truthfulness of the Gospel, and expressed great pleasure in their labors, and in trying to do the will of God.

President Grant analyzed and refuted many false charges made against the Latter-day Saints by people of the world, and asked the public to examine into the lives of "Mormons" they knew, and judge them by their fruits. He bore a powerful testimony to the divinity of the Gospel.

A priesthood meeting was held at Cambridge Hall, Saturday, October 14th, at which many valuable instructions were given to the Elders by President Grant.

Robert H. Thomas, Clerk of Conference.

PROGRESS OF THE GOSPEL IN BELGIUM.

BY ELDER LE ROY PICKERING OF THE NETHERLANDS MISSION.

There are now nine Elders laboring in the Liége conference of the Netherlands mission, and although we have many things to contend with, yet the work of the Lord is advancing. About twenty-five honest souls have been baptized in the past nine months, so that we now have about one hundred members.

At our late conference all the Elders were assigned to labor alone. I am

pleased to state that it has been very beneficial to us younger Elders, for by being alone, we are able to cover a much larger territory and come in contact with more people, as well as the advantages to be reaped in the acquirement of the language.

The people in this part of Belgium are practically uneducated. The children receive a year or two of schooling and then they have to work to help support the family. They seem to have very little ambition, and do not care to change their condition. There are, of course, exceptions to this rule, but taken as a whole we might divide them into three classes.

First, the Socialists, who hope to win the next election. Many of them believe in no God, and have no knowledge of or interest in the Bible. We must touch their hearts with something more than the Bible, and show them conclusively that we are not of their opponents, the Catholic party, but are interested in their welfare and advancement.

Second, we have the Catholics, who have very little knowledge of the Bible, except what is imparted by the priest. Some of them say, "My parents were Catholics, I now am and shall remain a Catholic, and I shall endeavor to raise my children Catholics."

Thirdly, we have the Protestants. They are quite well versed in the Bible and we have many interesting arguments with them. They treat us very well and we hope to bring some of them into the fold of Christ.

This year everybody has been interested in the Liége Exposition because they thought they would make their fortunes out of it. It happened that we had a tract here called "Exposition of the Doctrine of the Church of Jesus Christ of Latter-day Saints." The Elders report that they never had a refusal of this tract, because the people thought that the word "exposition" meant some material advantage to them. We are glad to learn that we are to have several new tracts this winter, and hope for a successful season's work.

I am pleased to report that during the past two months the practicability of traveling without purse or scrip has been demonstrated. Four of the older Elders in this conference have successfully tried it, and have found it the best and only way, as they expressed it, to preach the Gospel of Christ. They had many varied experiences, but they said, "We have never enjoyed our labors better than in following the example of that Great Teacher, Jesus Christ. Upon returning, one of them remarked, "In one day we went all the way from the rich man's stately carriage to a bed in a straw stack." Towards evening they visited the home of a rich farmer, but having a house full of friends and not being able to accommodate them, he kindly offered to take them in his carriage to a hotel and purchase a room for them; but while on the way they told him their message. One of the Elders said, "You may not know us by our real name, but we are commonly known as "Mormons." The man immediately stopped his horse and said, "There is a hotel. You can purchase rooms there." The boys got out, thanked him for the ride, but being without money, went on their way rejoicing, much better for the experience. They tried at nine houses to get a bed, but not being successful, they finally found a very inviting straw stack where they spent the remainder of the night. Many others of their interesting experiences might be told, but space will not permit. They met many kind people on the way.

CURRENT COMMENT.

Back to Judaism.

THE *Jewish Chronicle* tells us that the number of Jews who are availing themselves of the Czar's Edict of April 30th last in order to return to the religion they abandoned is constantly increasing. Hundreds of Seventh Day Sabbath keepers as well as other Judaised sects are making use of the Czar's Edict formally to adopt the Jewish faith. Entire villages of such Judaised sects are to be found in the Government of Astrachan. The peasants in these villages are embracing Judaism in large numbers, and many are proceeding to Palestine, where they hope to obtain employment as day-laborers in the Jewish colonies.

A Medical Estimate of Prayer.

AT the recent annual meeting of the British Medical association a testimony was given to the therapeutic value of prayer which should be recorded over against the skeptical views of some scientists. Dr. Theodore B. Hyslop, Superintendent of Bethlem Royal Hospital, has a reputation as a specialist in neurology and in the treatment of mental disease which adds weight to his words: "As an alienist and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. Let there but be a habit of nightly communion not as a mendicant or repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to me."—*The Outlook.*

Would Not Have a "Mormon."

THAT some prospective brides and grooms are averse to being married by a "Mormon" is clearly established by an incident which occurred in the county clerk's office recently, says the *Deseret News.* A young couple applied at the office of Clerk Eldredge for a marriage license. They were both from Colorado, and after securing the license they confidentially informed the clerk that they would like to be married right away and asked if he could find some one to perform the ceremony for them. Mr. Eldredge kindly consented to find some one and at once called his chief deputy, David A. Smith, who is an Elder in the Church of Jesus Christ of Latter-day Saints, and who performs nearly all of the marriage ceremonies in the clerk's office.

The bride ventured the statement that she did not want to be married by a judge and that she much preferred a person with church authority. She was informed that Mr. Smith had authority from a church. The bride then asked what church he belonged to and was informed he is a "Mormon." She threw up her hands in horror and exclaimed that she would not be married by a "Mormon" for anything. Mr. Eldredge told her that he could secure

another minister for her and asked what denomination she preferred. She replied that she would rather have a Methodist minister perform the ceremony.

The clerk then wrote the name and address of Rev. B. Young on a slip of paper and handed to them. After they read the name they hesitated for a time and then inquired if the clerk was sending them to "some Brigham Young." Mr. Eldredge then informed them that Rev. Young was no relation to Brigham Young, that he is a Methodist minister and is not in any way connected with the "Mormon" church and never has been. Thereupon the couple left, and after satisfying themselves that the Rev. Young was really and truly a Methodist, they allowed him to perform the ceremony.

GROWTH.

A lonely rock uprose above the sea,
The coral insects fretting at its base;
And no man came unto its loneliness,
The very storm birds shunned its evil case;
Only the ocean beat upon its breast,
Only the ocean gave its close embrace.

An island was upheaved toward the skies,
A central fire within its heart had burst;
The rock became a mountain firm and strong,
Only the desolation showed at first;
A stray bird dropped a seed that fructified,
No longer reigned the barrenness accursed.

A little world stood out among the seas,
With singing birds and many a fragrant wood,
Where lovers heard again their story sweet,
And truth grew fair, more fully understood,
The tender flowers o'er grew the chasms deep,
And God looked down, and saw that it was good.

ADELAIDE PROCTOR.

DIED.

McQUEEN.—Joseph McQueen, October 5th, 1905, aged 76 years. He was interred in the Sunnymount Cemetery, October 7th. Brother McQueen joined the Church at Liverpool in 1853. He leaves a widow and six children.

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